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lot). The sacred oak tree is mentioned by several early chroniclers. Now while the cult of vegetation, water spirits, and to some lesser extent of stones, in the Balkans at any rate, retains most of its primal character and importance, so that the sacrificing to trees, or on trees, for instance, can be found almost exactly as described by Herbord among the West Slavs and by Ibn Rosteh in Russia, that of patron deities, of an ancient Slavonic pantheon, does not remain at all. Not a single name of a Slavonic god has been recorded here beyond doubt; not a single image recovered.

Taking all the evidence together, it is not impossible to conclude that the complex pantheism of the other Slavs which required an established priesthood, was not typical of the religion of the Southern Slavs; whereas in the north and west the priestly cult overshadowed older popular forms. Even there the cult of the sacred tree is spoken of as an ancient custom of the people, not one of the ministrations of the priests. The priests themselves delivered oracles as well as read omens; and besides carrying out performances within the shrine to which the populace was not admitted, or at which it assisted only as an audience, they took upon themselves to impersonate gods in order to mislead the ignorant. Literary sources in the Balkans have plentiful references to 'magicians', etc., but those to priests occur mainly in conventional accounts of paganism, except in the accounts of the Bulgars during the Asperuh period.

The two chief offices of priesthood were sacrifice and divining, which could, in the north, elevate the priest to the position of tribal leader. For the Balkans we are told that the reading of omens accompanied blood sacrifice.

The priests of the East and West Slavs were a caste apart, specially endowed and specially venerated. In the long list of terms connected with priestcraft and sorcery in early monuments, and in the vocabularies of modern languages, the titles of various kinds of priest and magician and